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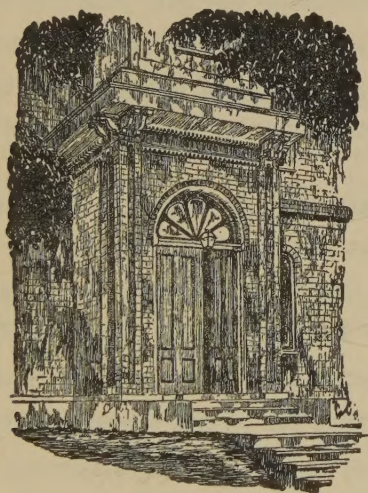
APRIL, 1955

Number 2

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# The Alumni Bulletin

## Bangor Theological Seminary



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## CONVOCATION WEEK ISSUE

Through the cooperation of the Editor, the Seminary is pleased to present in this issue of *The Alumni Bulletin* four of the lectures delivered during the 1955 program commemorating the fiftieth anniversary of the founding of Convocation Week. Additional copies of this issue are available upon request. Also available are copies of the historical brochure describing the fifty years of the Convocation program. As a special service to interested alumni the Seminary is prepared to lend tape recordings of the twelve lectures given this year. Please address all requests to the Seminary office.

The semi-centennial program was acclaimed as the most successful presented in recent years. Ministers were in attendance from all of the New England States, from Nova Scotia and New Brunswick in Canada, from New York State and from Michigan. Well over 500 laymen, ministers, alumni, and students participated in the event, and the average attendance at the twelve sessions was 368. A Convocation feature was the announcement of the following lecturers for 1956: George A. Buttrick, Robert L. Calhoun, Paul E. Scherer, and Amos N. Wilder.

F. W. W.

### THE ALUMNI BULLETIN

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# The Alumni Bulletin

## Of Bangor Theological Seminary

MERVIN M. DEEMS, *Editor*

Volume XXX

APRIL, 1955

Number 2

### THE HEART OF THE GOSPEL

By ROBERT JAMES MCCrackEN

*(Leader of the Beach Quiet Hour, Dr. McCracken has served as pastor of Riverside Church, New York City, since 1946. Graduate of Glasgow University, he was for eight years Professor of Christian Theology and Philosophy of Religion at McMaster University and since 1949 has lectured on Practical Theology at Union Theological Seminary. This is the third sermon in the series entitled "Getting Down to Fundamentals.")*

Text—Revelation 1:5-6. *Unto him that loved us, and loosed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever.*

**T**HAT is the language not of prose but of poetry. Words like those should be set to music and chanted by great choirs. There is good ground for believing that that was what was done with them by the early Church. In all probability we have here one of the first Christian anthems. Was there, one wonders, in that far-away day a Bach, a Handel, a Haydn capable of doing justice to this exultant, triumphant outburst, his experience similar to that of Haydn, who when asked why his church music was always so cheerful answered, "I cannot write it otherwise. I write according to the thoughts I feel. When I think upon Christ my heart is so full of joy that the notes dance and leap as it were from my pen." Had the early Church a composer like that?

We don't know. These words have survived, survived for eighteen centuries, but not the music. Yet the words in and by themselves are profoundly moving: "Unto him that loved us, and loosed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever."

#### I

There are three truths here, and the first of them is the greatest inasmuch as the second and the third flow from it and depend on it. "Unto him that loved us." Open your New Testament and you will find that affirmed again and again. It is the persistent, consistent testimony of all the Apostles. Paul is simply echoing the general conviction when he exclaims, "The Son

of God who loved me and gave Himself for me." That was the first article of their faith, the ground of all their hope, the warrant for their every conviction. It was that inner assurance of the love of Christ for them individually that made them the men they were. More than that, it was the clue to the mystery of the person and work of Jesus. It served to interpret, if not to explain, His appearing among men, His life of lowly service, His agony and bloody sweat, His death on the cross for their redemption. Speaking as with one voice the New Testament writers say, "He loved us," and for proof point to Galilee and Judea, to Gethsemane and Calvary, but especially to Calvary.

If you were to consult the Revised Standard Version of the New Testament you would find that it introduces a significant change in the phrase. It substitutes the present for the past tense and reads, "Unto Him that loves us." Do you see what is involved in that alteration? The love of Jesus is timeless. It is not simply a datum of history, bound up with and confined to a remote and shadowy past. It can be as truly known today in America as it was known centuries ago in Palestine. Jesus is not simply the Jesus of History, he is the Jesus of Experience.

But warm, sweet, tender, even yet a present help is he,  
And faith has still its Olivet and love its Galilee.

We sing that often. Do we really believe it? It is a necessary and vital element in Christian conviction—that what Jesus was, He is; that what He did, He does; that the love wherewith He loved men long ago is the love wherewith He loves them still.

For sixty generations men and women have known and rejoiced in the love of Jesus. Think of David Livingstone lost in the vast forests of Africa, yet holding on to his lonely way and singing all the while, The love of Jesus, what it is  
None but his loved ones know.

Think of John Wesley, at the height of the revival which goes by his name, seizing upon his pen and writing:

Jesus, thy boundless love to me  
No thought can reach, no tongue declare;  
O knit my thankful heart to thee,  
And reign without a rival there.

Think of Augustine declaring, "He loves us every one as though there were but one of us to love." Is all that wealth of experience, all that unanimity of conviction to be accounted for and dismissed, as some would have us believe, in terms of mystical moonshine and wishful thinking? For if so, what multitudes have indulged in wishful thinking! How mightily they have been braced and invigorated by it! Strange, is it not, that something that has no ground in reality should be so powerful and beneficent? No, we reject any such superficial and shallow interpretation. Unless history is a lie and experience a delusion what these people tell us is true.

But is it true for us? How do you see Jesus? Is He a dim figure faintly descried across the long low plains of history? How do you know Jesus? Is He simply a historical personage like Socrates or Buddha? That is to say, are you familiar with the past tenses of the Christian religion—"Born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, the third day arose again from the dead"—but not with its present tenses? It is a red-letter day in the life of any person when he achieves the transition from the one to the other, from the Jesus of History to the Jesus of Experience. No one can make the transition for you. You must make it yourself. It is made by the venture of faith, by an act of personal appropriation, by cultivating the friendship of Christ in daily prayer and in sacrificial service. One thing I know. Life will never be for you what God intended it should be until you too can join your testimony with that of believing men and women in every



generation and say, Unto him that loves me be glory and dominion for ever and ever.

## II

And now observe what follows: "Unto him that loves us and loosed us from our sins in his own blood." There is a tradition to the effect that the man who wrote that was a slave. He was in a concentration camp on the Island of Patmos. He was a member of a chain gang set to work in a quarry. But if there were manacles on his hands and feet there were none on his spirit. In the inner world of the mind and the heart where so many are slaves he was gloriously free. That is implicit in the claim which he here advances—"He loosed us from our sins in his own blood."

Loosed us!—the metaphor suggests that our sins are like chains. Isn't that true? There are two main types of sin, sins of the body like gluttony and sensuality, and sins of the disposition like bad temper and censoriousness. And all around us there are men and women bound by those sins, held fast in their grip as by a vice, unable to detach themselves from them or to assert their independence of them. There is the drunkard, who vows that he will never touch another drop; there is the libertine who resolves to make a clean break with a dirty past; there is the bad-tempered individual who sees only too clearly the misery he is making for others, as well as himself, and longs to achieve self-respect and self-control. One and all they find Paul accurately diagnosing their case, even as he complains of his own: "The good that I would, I do not; the evil that I would not, I do. Oh wretched man that I am, who shall deliver me from the body of this death?"

There is One who can deliver, who can burst our bands asunder, heal us of our self-despisings, restore to us our self-respect, take away the depressing sense of enslavement and serfdom. Jesus who loves us can loose us from our sins. For sixty

generations He has been doing that. He found Zacchaeus greedy, grasping, unprincipled and He freed him from his chains. He found Augustine lustful and pleasure-loving and He freed him from his chains. He found Elizabeth Fry indolent and self-centered and He loosed her from her chains.

The evidence is not only from the past but from the present. Christ's touch has lost nothing of its ancient power. One of the glories of the Christian religion is that every day it raises up new witnesses. It provides fresh evidence of its validity and virility as it goes along. Take, for instance, the quiet, restrained testimony of Hugh Redwood, a prominent member of the staff of the London *Daily News*: "If you should ask me by what authority I talk about the power of Christ to change human nature, I should reply to you simply (and God knows without one word or thought of boasting) because He has changed my nature. I can look anybody in the face today—my friends, my colleagues, and what, perhaps, is most difficult of all, the members of my own household and family—and be sure that they know, as I know, that I am really and literally a new creature in Christ Jesus since the day when He came into my life."

What do you make of that? And it is only one instance. There are so many others, all of them cogent arguments for Christianity. Unless for 1900 years men and women have been combining in a vast conspiracy to talk cant and humbug Christ can change human nature, can solve the moral problems of existence. And the moral problems, not the political or economic ones, are the primary, basic problems of existence. People like you and me have been loosed from their sins. Drunkards have become sober, misers have become generous and open-handed, tempery individuals have got on top of their tantrums and found the way to self-control. In real life these things have happened. By the grace of God and the saving power of



Christ the chains of sin have been snapped and broken.

### III

And so I come to the third and last triumphant assertion of this, the greatest doxology in the Bible: "Unto him that loved us and loosed us from our sins in his own blood, and hath made us kings and priests unto God and his Father." Not only does Jesus heal us of our self-despisings and restore to us our self-respect, He gives us a new standing and a new dignity. First He emancipates, then He ennobles. He finds us slaves and makes us kings. No longer does He call us servants but friends.

There you have another note that sounds and resounds in the New Testament and goes pealing down the long arches of the years. You hear it in Peter. Threatened and bullied by the Sanhedrin he exclaims, "Whether it be right to obey you rather than God decide for yourselves; we cannot but speak of what we have seen and heard." There is a man whose chin is up, whose shoulders are braced, whose spirit is invincible. You hear it in John. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." There is a man with a lively sense of his privileges and prerogatives. You hear it in Polycarp. Faced with the alternative, deny Christ or meet the lions, he replies, "Eighty and six years have I served him and he hath done me no hurt. How then can I deny my Prince and Savior." The dignity and royalty of that! You hear it in Samuel Rutherford's cry, "I have a king's life with Christ now"—that from a prison cell about which Rutherford wrote, "Jesus Christ came into my room last night and every stone shone like a ruby." You hear it in James Smetham's *Methodist*: "He sold a bit of tea, and had a little pension, and staggered along on June days with a tendency to hernia, and prayed as

if he had a fortune of ten thousand a year." He has made us kings and priests.

Do you see how when Jesus is given a chance to come into our lives He transfigures them? He relieves them of their monotony and drudgery. He introduces threads of gold into what is drab and gray. An uncommon light begins to shine on a common road. First He emancipates, then He ennobles. He finds us slaves and makes us kings, kings and priests unto God and His Father.

You are an officer of the church? You are a member of the church? Your name is on the Communion roll of a Christian congregation somewhere? Do you recognize yourself in this description? Do you measure up to it? Some time ago an educationist paid a visit to a public school. The headmaster, being in committee at the time, deputed a boy to show the visitor around the buildings. He was small and grubby and not overmuch given to using his handkerchief. When they came to the main hall he pointed to the honor rolls and said, "You know, sir, we have a General and two Cabinet Ministers from this school." Presently they were out on the playing fields and the boy was adding, "And you know, sir, we have won all our matches this term." "Are you on the team?" asked the visitor. "Oh, no sir, of course I'm not," answered the boy. Then he said shyly, "You know, sir, you mustn't judge the school by me."

Am I to judge this doxology by you? Do you recognize yourself in it? Do you measure up to it? One thing I know. Its first assertion stands: He loves us—every one of us. Believe that, appropriate that, build on that and the rest will follow as surely as day follows night. You, too, will join in repeating this greatest of all the doxologies: "Now unto him that loved us, and loosed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."



# THE MINISTER AS READER

By ELTON TRUEBLOOD

*(The Samuel Harris Lectures on Literature and Life, of which this is the first, were on the general theme "Sharing in Depth", and were delivered by the Director of religious services for the United States Information Agency. Graduate of Harvard and the Johns Hopkins University, Dr. Trueblood served on the faculties of Stanford University and Earlham College, before going to his present position in Washington, D. C.)*

## I

OUR time may be remembered as one of great church building. Millions of dollars are being given and spent in this particular year on the erection of places of worship, many of which are beautiful, commodious and elegant. We are grateful for all of the generosity which this represents and for the manifest improvement in architecture but all of us realize that buildings are not of primary significance. It is easier to raise the money for a new building than it is to keep the promises implied in accepting the money. It is easier to raise funds than to produce a program which employs the funds in really creative ways.

We are glad to have money and materials, but the primary need is for men and women who can make a difference in the way people think, the way people pray, and the way people live. It would be better to have a rude shack with a really prophetic spiritual leader than a million dollar structure with mediocre leadership.

This is strikingly obvious in our colleges. The best college is not the one with the finest laboratories, the biggest library or the grandest field house, but the one with the best teachers. "Make sure of your teacher," said Charles Malik recently, "and forget about everything else." On a recent visit to that remarkable institution in the Virginia mountains, Virginia Polytechnic Institute, the truth of this came home to me as never before. This tax-supported institution has the most effective annual

religious emphasis week I know. Why? Everyone at Blacksburg knows the answer. It is chiefly because of Paul Derring, a man who has been totally blind since boyhood and who has been secretary of the YMCA on the Virginia Tech campus for thirty-seven years. They are building a great new library at V.P.I. costing more than a million dollars. I looked at it with admiration and then I thought how much easier is the task of putting up that stone and concrete than finding a successor to Paul Derring when he retires. He provides a constant steady witness that cannot be neglected; he is the pastor of all of the students and professors; he puts intelligence and imagination into the promotion of the Christian Cause.

*Such leadership is priceless.* It is what we have always needed, but we need it particularly now. Our concern in these lectures is with the production of this kind of leadership in the Christian movement to which we are dedicated. We begin with the belief that our human resources are our great resources. We need stronger men, men of better ability, men who use their powers more effectively, men who give guidance in our troubled days. The period when spiritual leaders can be effective in the total community is certainly not over. All of us can think of men who are making a terrific impact through their pulpits right now.

Whenever I see such a man or come to know him I am driven at once to a prayer of thanksgiving. There are not enough



such men, but, thank God, there are *some*. For example, there is Bob Pierce, in Indianapolis, at the Broadway Methodist Church. When I see the Christian movement limping along in some places, I think of Bob. *He makes a difference*. Shortly before Christmas Bob Pierce decided to lead his congregation into regular Bible reading each day. He realized that they needed a new start, so he decided to advocate the use of the cheap edition of the Revised Standard Version of the New Testament. This, he thought, could be easily carried and could be marked and underlined because the paper would take ink. With some trepidation he ordered first one hundred copies. By last week he had sold more than seven hundred fifty copies. All of the purchasers, moreover, are following the daily divisions of the gospels simultaneously. It is no wonder that the Broadway Church has to conduct three services of worship on Sunday morning to accommodate the people who come. And all of this is chiefly because of a *man*. It is men who make the difference.

Another shining example from which I get encouragement is that of James Pike, now Dean of the Cathedral of St. John the Divine in New York. As Chaplain of Columbia, under President Eisenhower, he multiplied the religious courses at the university and now he is rapidly making his pulpit a national one. As a former Roman Catholic, as a practicing lawyer and as an imaginative Christian thinker he is prepared to understand many different sides of American life. Recently he succeeded, almost single-handed in arousing the American public so that the State Department refused to ratify the proposed military pact with Spain in regard to the marriages of our personnel temporarily stationed in that country. In a Sunday sermon at the Cathedral Dean Pike exposed the intended pact, showed that it involved an infringement of our historic policy of religious

liberty, since it was really an agreement between our nation and a church, and immediately thoughtful citizens were aroused. Pike's sermon made the front page of the *New York Times* and then the State Department could not neglect it. If you are ever tempted to think that the power of preaching is a thing of the past, remember this example.

Everyone here can think of other illustrations, but such voices are far too few. Usually enormous difficulty exists in filling the best posts. For the finest opportunities there is practically no competition at all. On the lower levels there is terrible or even bitter competition, but on the higher levels there is almost none at all. Our hope is that this situation may be changed and changed soon.

The problem, then, is the improvement in the quality of our spiritual leadership. Fortunately there are some encouraging developments in this general direction. President Pusey has put all of us in his debt by the unapologetic line that he has taken at Harvard. Mr. Rockefeller's gift of one million dollars was the direct result of this shift in emphasis in our oldest and strongest university. And now comes the really magnificent Rockefeller gift of twenty million dollars for theological education all over the country. We are, therefore, in a period of growing opportunity and the major question, still unanswered, is our response to this opportunity. Will the money be used to deepen the same old grooves, or is there a chance of finding new and creative ways?

## II

Since we are not likely to hit a target unless we know where the target is, it is important to understand the character of the leadership we seek. In this we cannot do better than to try to recover the pattern of New Testament Christianity, a pattern which was phenomenally successful



against incredible odds. After all, the enduring genius of Protestantism is, in the language of William Penn, "Primitive Christianity Revived." The basic pattern of Primitive Christianity is to be found in the fourth chapter of Ephesians. The essence of the creative idea there stated is that all Christians are in the ministry, but that some are called to a special *kind* of ministry, that of stirring up and guiding the ministry of the others. The crucial meaning appears only when we leave out the unfortunate comma. Then we read that some are gifted as "pastors and teachers, for the equipment of the saints for the work of the ministry."

The major task of a pastor is that of helping the individual saint, i.e. member, to be more effective in his holy calling as a servant of Jesus Christ. The pastor must help the writer in his congregation to be a more effective Christian writer and he must help the plumber to be a more effective Christian plumber. Therefore the pastor must help the members with their reading, with their ways of making a witness, with the conduct of their home life, with their development in prayer and thinking. In short, it is no accident that, in this classic passage, the New Testament really equates *pastor* with *teacher*. The best college is the college with the best teachers and, in most instances, the best church is the church with a teacher most able to arouse, excite and guide the ordinary members, and with members most willing to be aroused. The success of a pastor is to be measured chiefly by the degree to which the members are enkindled and dedicated, for the only measurements worth making are those expressed in human terms. If most of the members are learning to pray, if they are learning to make their daily work contribute to Christ's kingdom and if they are learning to make their homes into islands in which the Kingdom really begins, then the pastor or teacher is an out-

standing success, whatever the modesty of his life. And if these things are not occurring, the pastor is a failure, whatever his degrees or his salary or the frequency with which his name appears in the newspapers.

Since what we desire is good teachers, we must strive to develop men of burning ideas. The good teacher is one who is always enkindling, starting fires which in turn are hot enough to start other fires. If we cannot produce such men we cannot succeed in our main enterprise.

### III

Though we must always hope to improve the quality of Christian leadership by recruiting stronger men, the chief way to such improvement is by changing the lives of those persons already committed to the task. And here we have an immense advantage in the fact that the life of the religious teacher or pastor by its very nature can be devoted to perpetual education. We can be grateful for the new and careful studies concerned with the nature of theological education, but a far more significant study, and one seldom undertaken, would be that of the proper use of post-seminary years. The study of a man in a seminary is important, but by no means as important as his study in subsequent years. After all, he normally spends only three years in seminary, but he may have forty or fifty subsequent good years and these are the years in which his education is really possible. One of the chief joys of the pastorate, a joy which helps to compensate for many attendant hardships, consists in the degree to which continuous education is possible. Here is an opportunity of almost incalculable significance, yet we know that it is often thrown away.

A man who has the high privilege of continuous education ought to be able to guide his development in such a way that



his study is cumulative in its total effect, adding up to something of productive worth, but the sad fact is that thousands waste this opportunity. They read, but they read without a major purpose; they are guided by the passing interests of each day; they move, but they move in no consistent direction. The waste which such life represents is appalling. If we could standardize the idea that each pastor is honor bound to use his great educational privilege to achieve real competence in some area of thought, we might see a genuine revolution in the work of the ministry.

*The sober fact is that many pastors are intellectually lazy.* They are occupied, but they are occupied with a succession of essentially trivial tasks, because each of these is easier to undertake than the discipline of the long pull in one direction. The fact that the pastor can guide his time and not account to any office manager may be a means of failure as it may also be a means of victory. Undisciplined freedom is not a source of value.

It is important to remember that the best education can come in older years. Many a man at forty or fifty can learn a new subject twice as fast as he could have at twenty. Indeed this is so striking a fact that it really seems curious that we have tended to limit the idea of education to those young in years. Education is too good a thing to waste on the young or, in any case, to confine it to the young. We are beginning to understand this in our colleges, but the great advances in this direction are still to be made. One of the most notable advances that can be made is that in which the church really becomes a scene of adult education and the pastor, as a well educated person, becomes the *teacher*.

#### IV

The chief means by which the pastor can continue his education is, of course, by

*reading.* Man is the kind of creature who can think, but he thinks far more rapidly when his ideas are stimulated by the ideas of others. See how your notebook fills up while attending a conference; ideas beget ideas, even though dissimilar ones. The glory of a library is that it constitutes a continual conference; it is a breeding ground of ideas. Books are instruments by which mind stimulates mind, regardless of lapses of time. The magic of books is that books permit us to choose our companions. Often we are unfortunate when we are forced to associate with the dull or opinionated, but books liberate us from this predicament.

Most of us read a great deal, but our shame is that we read so unwisely. Reading time is like money; if you spend it in one way you cannot also spend it in another. There is some virtue in what is called recreational reading, but most of us overdo it. We read the easy magazine article when we ought to read the great book. We spend far more time on the daily newspaper than it is worth. In this connection we may be helped by the experience of some truly productive men who have consistently refused to subscribe to a daily newspaper on the ground that the temptations involved in it are too great.

You know much about a man if you spend fifteen minutes among his book shelves and look at the titles. If he has several books devoted to anecdotes and choice illustrations you know that he is a third rate preacher. If the books most used are the volumes of other men's sermons you know that his is not an original mind and that he is really a failure. The great majority of us spend a disproportionate amount of time and energy on contemporary books when we should be choosing material irrespective of the years. It is surely not self-evident that the best books are those published in the current



year or even in the recent past. On the contrary, the older books are far more likely to be worthwhile, because they are the result of the sifting process of the years. Only a few out of each generation have survived.

Are you sobered and humbled sometimes by thinking of the wonderful books that you have *not* read? Have you taken time to understand Lord Acton's great volumes on political and religious freedom? How many times have you read Pascal's *Pensées*? Did Hemingway's inspired title, *For Whom the Bell Tolls*, drive you to the works of John Donne? Has your devotional reading included the prayers of Launcelot Andrewes? Have you heeded the advice of Charles Lamb to get the writings of John Woolman by heart?

All of us fail this kind of test. Even the most industrious reader has staked out only a tiny claim on Mount Parnassus. We hang our heads in shame as we spend an hour on the latest illustrated magazine or study life in Hollywood.

A valuable practical decision is to undertake the mastery of just one difficult book and see where that leads us. For example, any man's ministry would be greatly strengthened by a year's study of the Gifford Lectures of the late Archbishop Temple, *Nature, Man and God*. Here is the magnificent fruit of a magnificent life, perhaps the finest theological production of our troubled century. This is not a set of separate chapters; this is a *book*. Temple remembers in Chapter IX what he said in Chapter V and he makes the parts mutually consistent. He sees the merits of revealed religion and he sees, also, the merits of natural religion; he has a place for art as well as a place for science; he deals with transcendence as well as immanence. When we have a tendency to go off in some faddish theological direction a comprehensive view of this sort is beyond price. But there are thousands of ministers

who have not read one word of it. Why not celebrate Lent by giving up current reading and studying Temple instead? It will be reflected in more powerful preaching for years.

The ministers' continuous education will be helped not only by harder reading, but also by *broad*er reading. Many pastors confine nearly all of their serious study to religious books, but this is a mistake. It is a mistake because the pastoral teacher is concerned with all of life and not primarily with religion. There is no evidence that God is chiefly interested in religion, but much evidence that He is interested in human life, in all of its richness. The pastor should have an interest in the work of science just as he has in the work of the church. Many of the best ideas for sermons come from secular reading, especially when such reading provides us with parables. Some of the secular reading we ought to enjoy is humorous. I cannot, for instance, keep up my own spiritual life without the weekly reading of the *New Yorker*. If you are so poor that you have to choose between the *New Yorker* and your denominational magazine choose the former. It will improve your preaching incalculably.

Finally, the continuous education which reading makes possible is never achieved if we are *mere* readers. Reading has little abiding effect unless we do something about it and the chief way to do something about it is to read always with pen in hand. Ideas do us little permanent good unless we continually make our own reactions to them. So mark as you read; underline, make marginal notes, and, above all, make your own index on the fly leaves at the back of the book. This makes any book more valuable for future use. The worthwhile volume is one to which you return again and again, so make the book your own by writing in it. This can be a habit with the years and one of the chief ways in which ideas for public addresses are developed.

# STRIKING PAY DIRT

By JAMES W. FIFIELD, JR.

*(Graduate of Oberlin College, the University of Chicago, and the Chicago Theological Seminary, Dr. Fifield held pastorates in Illinois, South Dakota, and Michigan before going to First Congregational Church, Los Angeles, where he has been since 1935. This is essentially the third George Shepard Lecture on Preaching, under the general theme "Privileges and Prerequisites of Preaching.")*

**T**HE proof of the pudding is in the eating." "By their fruits ye shall know them." "We reap as we sow." But the prospector's return is unpredictable, likewise the preacher's. It is hard to anticipate fairly the rewards of preaching. The early excitements and new experiences indicate limitless horizons. The steady pull of mature years brings humble modesty and some balance between achievements which keep the preacher at his job and failures which make him humble.

The rewards which a Prospector or Preacher will have depend to a substantial extent upon his personal faithfulness to the Gospel of Christ. If he has wandered off into blind detours and has rescreened old tailings, his rewards will be scant. If he has proclaimed the great eternal truths in season and out of season, when popular and when unpopular, his rewards will be glorious. After General MacArthur's great speech in my home city, a very thoughtful and famous man said "It was the sort of speech you'd expect to hear from a pulpit, but rarely do." The General dealt with the inescapable imperative to world peace, with Churchillian eloquence and penetration. He pleaded for implementation of the Gospel of Christ with the passion of a Wesley.

The enduring satisfactions a preacher covets will come through sincere, faithful, loving, services based on the things that really matter most,—the sovereignty of God, the saviourhood of Christ, the dignity of man, the eternity of love, the validity of spiritual values, the servant (not master) role for the state and the perspective

of eternity. If a man has any other motive than being a spokesman for God he will be a failure. If he enters the ministry with the conviction that he can there lose his life in something greater than himself and thus find himself he will then succeed. If he gives himself wholly to God's service, God will take his feeble best and make of it something gloriously worthy. Given the good seed of the Gospel, we must be good sowers and then be content to leave the final results to human response and the laws of spiritual growth. What then are some of the returns in "pay-dirt" of a lifetime of devoted service in the Christian ministry?

1. *The Witnessing Privilege*—The minister will deliver at least a hundred major sermons and addresses annually. In addition he will share his faith through teaching, informal talks and prayers. As he sees the fruits of worthy witnessing, he will take growing satisfaction from its privilege. With an alert and active mind he will gather funds of experiences which will be a joy to recall and a privilege to retell. His witnessing capacity will depend upon his creative thinking and when the time comes to discard hundreds of sermons and outlines, he will sense his personal growth and fitness to witness.

2. *Custodianship of the Gospel*—Preaching propagates the faith. A preacher may take pardonable pride in being a vessel or repository for truth and for the Gospel. Down through the centuries the candles of faith have been kept burning in "earthen vessels" of men and women who were put in trust with the Gospel. One's greatest



satisfaction is feeling that his life has been linked with the most glorious cause ever launched upon the earth!

3. *Shaping and Directing Lives*—When a preacher faces a congregation he should be impressed with the fact that, despite all other alternative choices they might have made, his people have elected to participate in a service of worship and to receive counsel, inspiration, information and encouragement from their chosen leader and friend. Where is there equal fidelity to an interest year after year? It is so unusual as to renew in the preacher, a deep and moving sense of privilege. He is by the grace of God and by the provisions of the church a privileged person set in the midst of opportunities for service unlike anything else in existence. He must take the long view really to change lives for the better. The late President Palmer of Chicago Theological Seminary advised students to organize their churches as though they were planning to stay there for the rest of their lives and to preach every Sunday as though they expected a pulpit committee from a large church to be in the congregation. It was sound advice. A preacher with a wandering eye, always looking for greener pastures should recall the proverb "the eyes of a fool are in the ends of the earth."

If a preacher so labors and loves as to win respect, confidence and affection, his people will not only revere him while he is with them but gratefully remember him after he has gone on to other fields. This is a sort of "temporal immortality," which is the lot of but few and yet is strikingly within reach of all.

4. *Recruiting Young People for Christian Service*—A minister must so impress young people that they will make commitments for full-time Christian service. Actually, a minister's success can be measured in large part by his recruiting record. Jesus is terrifically contagious and arrest-

ing and challenging to youth when he is presented accurately. We must never stand in the way of Christ's own winning power by presenting him inadequately.

5. *Sharing in Building a Better World*—This may well be considered the prophets' role, for the true prophet as Bishop Oxnham has said must "not only be able to foresee the future but also be able to envision what the future ought to be, and to transmit that vision to others." In a world so distraught with suffering, so bewildered by complex problems and so fearful of impending doom, the average preacher will sometimes feel that the little he can do will not matter. But he must recall Schweitzer's words, when asked what one individual can do to help save the world "Just do what you can. It is not enough merely to exist. It is not enough to say 'I'm earning enough to live on and support my family. I do my work well. I am a good husband—a good father'. That's all very well, but *you must do something more*. Seek always to do some good somewhere. Every man has to seek in his own way to make his own self more noble and realize his own worth. You must give some time to your fellowmen. Even if it's a little thing, do something for those who have need of man's help, something for which you get no pay but the privilege of doing it. For remember, you don't live in a world all your own. Your brothers are here too."

To this end a minister must measure his effectiveness in lives beyond his own. If he thinks the world can be saved through his own limited efforts, he will be sadly mistaken. But if he is able through his wisdom and understanding, through the persuasiveness of his reasonableness, courage, and vision to enlist hundreds of others who vote, hold office, serve on important committees, boards, and champion worthy causes and crusades, he then socializes his own concern for the world and thereby

increases his effectiveness many fold. When a minister drops the seed of a good idea, right motive, generous outreach, personal commitment ("Here am I; send me") into the soil of human potentiality, only God will be able to measure the extent of his power in shaping things to come. One thinks of the great Christian leaders whose lives played such important roles for social betterment. Recall Florence Nightingale and Clara Barton in the reform of nursing out of which the Red Cross grew. Think of Jane Addams and Graham Taylor in Chicago, and Hull House and Chicago Commons. Recall the work of Grenfell and Schweitzer. Remember Kagawa and Dr. George Washington Carver who pioneered in racial freedom through social and economic reforms,—and so we might go on indefinitely. These first took their stand and proclaimed the truth. Then their influence and service expanded through thousands of others whose support they enlisted. Let the preacher plead for decisions, for recruits, for those who will furnish the sinews and do the work if a better world is to come. John of Patmos envisioned the new earth in which tears would be wiped away, pain banished, and the miseries of

life done away. But this dream-picture of the new heaven on earth will become a reality only as we and millions of others "fight the good fight". Remember the lines of the second stanza of that rousing hymn, "God of the Prophets":

"Anoint them prophets! Make their ears attent  
To thy divinest speech; their hearts awake  
To human need; their lips made eloquent  
To assure the right, and ev'ry evil break."

Your status in the community will be unique. You will be given access to many confidences and intimacies and special opportunities. With each such opportunity there is commensurate responsibility. Be specially understanding of and compassionate toward the increasing number of mentally ill. The pressures of life are relentless these days and many succumb mentally. The church has unique privileges to help them and I plead for your interest.

I covet for each of you an *abundant* ministry. It is red-blooded, and two fisted, and is not for those who seek an easy trail. But its rewards are priceless.

## THE CHRISTIAN CHURCH AND INTERNATIONAL RELATIONS

By G. BROMLEY OXNAM

*(Returning for his third Convocation Week appearance, Dr. Oxnam at the conclusion of one of his memorable lectures received a five-minute standing ovation. Bishop of the Washington Area of the Methodist Church, he delivered the Enoch Pond Lectures on Applied Christianity on the topic "The Church and Contemporary Issues." This is the first lecture in the series.)*

PEACE has many aspects. I mention but three; the political, the economic, and the spiritual. Jesus said, "Blessed are the peacemakers." Peace must be made. Like bread it must be made daily. It is impossible to bake at

one time all the bread necessary for all time. It is impossible to draft a Charter, a Constitution, a Resolution and thereby set up Peace on Earth, not to mention "good-will among men."

It is one thing to build a house. It is an-



other to rear a happy family. We can say, the house is built. But the hour never comes when the father and mother can sit by the fireside and in quiet satisfaction say, "The family is reared." The happy home is one in which the members have learned to live together. Each day brings new problems, calls for new solutions, new sacrifices, new services. The structure for a peaceful world, like a house for a family, is important, but peace must not be thought of in terms of structure alone. The plans may be agreed upon at a peace conference. The house may be built. But the fundamental task is that of rearing the family of God in a world house that will become a home for humanity, and will last forever and forever.

We must face the fact frankly and fearlessly that after twenty centuries of Christian teaching men have not yet learned how to live together. None the less, we are determined to establish world law and order, economic justice, and racial brotherhood. Men who declare war is inevitable, who in confusion speak of preventive war or "anticipatory retaliation" repudiate the Christian faith and, if followed, will lead humanity to its doom. Such men mouth patriotic slogans, wrap themselves in the flag, and betray the nation. On the contrary, those who are resolved to build a peaceful world wherein dwelleth righteousness not only work with God himself, but are the patriots who in fact preserve the nation and its priceless heritage. We separate ourselves from those who declare the teaching of Jesus to be iridescent idealism and who scorn his thought by suggesting it is but perfectionist ethics.

We are out for peace. We are realists. We face contemporary threats to freedom with full recognition of our responsibility to preserve freedom for our children and our children's children. We know that Russia is at once an expanding imperialism

and an infiltrating ideology. Most of us believe the nation, in cooperation with other nations and working through the United Nations, must be so strong that we can convince Russia that if she pursues her expansionist policy she will jeopardize the peace, and having jeopardized it, because of our strength she cannot hope to win. But Russia is also an infiltrating ideology. We must never forget that an ideology cannot be demolished by atomic bombs, nor suffocated by poison gas. It must be met by a better ideology, equally dynamic, that when translated into reality brings more of freedom, justice, and brotherhood to men; in a word, more of abundant living. We possess such an ideology.

In our quest for the Kingdom of God on earth, we refuse to let the Communist appropriate the great objectives of the Kingdom, one of which is peace. The fact that the Stockholm Peace Appeal was communist-inspired and communist-directed does not mean that Christians must strike "Peace" from their vocabulary. There are too many self-appointed patriots, too many pagan commentators, too many ignoramuses on investigating committees, who unacquainted with the demands of the Christian faith call Christians communists because they happen to use words that the communists have sought to take over. There are those who identify the Gospel with a particular political or economic order. We dare not identify the Gospel with historically conditioned political and social systems. The Gospel stands in judgment upon all such systems. That some systems more nearly approach the ideals of the Gospel is self-evident. That a free democracy is nearer the demands of the Gospel than the totalitarian tyranny of the Nazi, the fascist, or the communist state is obvious. But to label sound reform as subversive because its advocates demand further improvement in the interests of the fuller

practice of the Christian ideal is sheer nonsense.

Some little men, whose mentality is more akin to the Nazi gauleiter and the Russian commissar than to a representative of the American people, seek to catechize the church. They set up their own definition of Americanism, and rush to the totalitarian insistence of "Conform or Die," "Dissent is Treason," "Deviation is Disloyalty." For instance, Mr. Donald Jackson of the House Committee on Un-American Activities tells us "opposition to any form of military training" or "the use of such phrases as 'red baiting' and 'witch hunt' to describe the activities of the duly-constituted committees of the United States Congress is indicative of the Communist Party line" and justifies a so-called file, and is "evidence which tends to indicate that the individual concerned holds views which are contrary to those expressed by loyal American citizens." Such a man will soon be telling us that Moses must have read Marx. Didn't Moses stand before a King and say, "Let my people go"? Surely Amos must have read the Communist Manifesto. Did he not declare, "Ye have sold the needy for a pair of shoes"? Soon such individuals will suggest our Blessed Lord was subversive. Have they read Mary's Magnificat, Our Lord's first sermon at Nazareth, and the stinging words of the 23rd Chapter of Matthew when he spoke of those "who devour widow's houses"? It was only yesterday that a self-appointed super-patriotic organization of California was warning us against the radicalism and the subversion of those who demanded the abolition of child labor and the end of the twelve-hour day in steel. Where were these men when the right of labor to organize was written into the law of the nation and the worker won new status, a demand, by the way, that had been voiced by the churches as far back as 1912? Where were they when social security was established

and the poor house closed? All of this is to say that when we talk of Peace we speak as Christians and as Americans.

## I

There are three words that must be kept in mind when we consider the political aspects of peace: *cooperative, continuous, and consent*. It must be self-evident that we must take the next step in the evolution of government and establish world law and order and the institutions essential thereto. We must end international anarchy. Yesterday the cave man lived like a predatory beast. The Montagues and the Capulets drew swords whenever they met. And nations still fight nations. Here in these United States, forty-eight political units that might well have been warring nations are one under law, an indissoluble union, and save for one terrible struggle of nearly a hundred years ago, we have demonstrated that people from many nations, of differing faith and diverse heritage, can move in peace to a "brotherhood from sea to shining sea". This can be done in the world, and a people who know that Jesus Himself commanded us to go into all the world and to teach the nations to obey whatsoever things He commanded us, also know that He taught us to love one another, which is the basic fact in maintaining peace. He has been called the Prince of Peace. He is, and we proudly affirm that He is a World Saviour sent because God loved the world. We think in world terms. There must be world peace, world law, world order, world justice, world brotherhood. We have a long way to go. Yes, it is a long journey from the caves to the cathedrals, from the fratricidal sons of Cain to the fraternizing sons of Christ, but we shall march on.

President Eisenhower in a recent address spoke of "cooperative peace". There can be no other. No nation can set up the conditions of peace. Peace cannot be dictated. Coercion here is a contradiction in terms.



Pax Romana was based upon Roman rule. One lesson we have learned in recent decades is that no nation will submit permanently to the rule of another nation. No thoughtful man today will justify colonialism. Economic imperialism will soon become a museum piece. Russian conspiracy and subversion resulting in Soviet control over other peoples will end in inevitable explosion. The pressures are increasing, and totalitarianism, by definition, rules out safety valves. No, it must be a cooperative peace. Unilateral action in world affairs is as outmoded as a community that provides no fire department and insists each man must look after a fire in his own house if it occurs and if by chance a brutal neighbor sets your house on fire, it is nobody's responsibility save your own to fight him off and to subdue the flames. What we do for peace must be done together.

Of course, we must face the question of sovereignty. If there were no law above that of the individual American states, there could be no United States. When California and Arizona were at odds over the Boulder Dam and the waters of the Colorado, they did not march their National Guards to the River. On the contrary, the issue went to the Supreme Court. California and Arizona admitted a higher law, a superior sovereignty. This is cooperation at the national level. It must extend to the world level. Power is one of the great issues of our day. Power must be brought under democratic control. We admit that within the national unit power must be so controlled. We can have no peace until this is admitted throughout the earth, and the term "democratic" must of necessity include all people. Thus, it is the bringing of all power under the ultimate control of all the people that is involved. The world itself must become sovereign. Does our freedom pass? Did the freedom of my family pass when Los Angeles

adopted a Charter when the vigilante rule of yesterday passed? Is my native state less free because it gladly admits that the law of the land applies in the Golden State, and the protection by the nation is guaranteed if a gangster dictatorship should seek to conquer the West? In fact, our freedom is made secure by such law. Some day the world will be secure because the world has established law and order, because we have made the necessary adjustments in sovereignty. This must be done together. It must be cooperative. At the moment the free nations are determined to retain their freedom. They must cooperate to do so. Tomorrow, when the contemporary threat has become a few dark pages in history, the co-operating peoples of the earth will have set up the institutions of peace.

Cooperation involves understanding. There must be increasing respect for the cultures of other peoples. When we confront a civilization and would understand it, we ask three basic questions: How did they earn their living? How did they live together? How did they know their world? Marx never got much beyond the first question. He believed that the prevailing mode of production determined in large measure the institutions, the outlook, and even the morality of a given age. He thought fundamental readjustments in property relations would bring the ideal society. But man's needs involving property as they do root deeper in the human heart and involve the issue of sin and of salvation. How a man knows his world is fundamental to understanding that man and the civilization he sets up. Is it a universe with moral law written into the nature of things; is there a loving purpose at the heart of things? Faith makes a difference!

When we face a nation we must ask at least five questions: (1) What are its physical characteristics? (2) What is its economic background? (3) What is its history? (4) What are its psychological char-

acteristics? (5) What are the religions that are shaping its spiritual outlook? We must understand others and respect differences. In a word, we must think in terms of cooperation.

The second word is continuous. The institutions of world law and order like our own legislative assemblies and courts, our executive bodies, must be in continuous operation. The problems that arise in the realm of family relationship, juvenile delinquency, disputes over contracts, property problems and the like, all call for bodies to whom the disputes can be referred for consideration and decision made in terms of previously determined law. So, too, the United Nations! Its agencies must be in continuous operation. It is now possible, under certain circumstances, to call even the Assembly to meet within twenty-four hours. We do not beat back disease at the world level except as public health officials, backed by the health forces of the nations, are continuously alert. Typhus knows no morality. It strikes, and must be struck immediately. Aggression occurs. A nation's independence is at stake. The forces of law must meet the henchmen of anarchy and at once. Illiteracy cannot be removed save by the continuous conduct of the educational process. There must be continuous watching of these continuing agencies. Eternal vigilance is the price of liberty, and an informed and dedicated public opinion is essential to the maintenance of peace.

The third word is consent. It is in a sense a corollary of cooperation. Cooperation is voluntary. But the fact of consent has wider significance. The structure and procedures of the world political organization must make it possible for all peoples to participate in the decisions of the world body and to vote upon the measures that are debated in the world forum, and that is what the Assembly of the United Nations is, a world forum. We cannot de-

mand unanimity. That is to deny the democratic principle of majority rule. But we can give opportunity for all to be heard, and for all to hear, and for all to record conviction. True, a minority may not have consented to the majority decision and from that point of view may be coerced. When, however, the nations approach the world political problem cooperatively, seek solution through agencies continuously available, and finally come to decision, that is as near consent as is humanly possible and is the basis upon which free peoples act.

When the Council of Bishops was at the United Nations late last month and interviewed its top leadership, we were welcomed by the Secretary-General Dag Hammarskjöld, and addressed by Mr. Andrew Cordier and the major officials of the organization. Dr. Ralph Bunche discussed the problems of Trusteeship. He related a thrilling incident. A problem had arisen in a village in the Cameroons in French Africa. A school teacher was chosen to present the issue at the United Nations. This is one of the significant facts of that great organization. Anyone can be heard. This man had never been outside his own country, never far from his own village. He flew to the United States, landed at Idlewild. He was met by representatives of the United Nations, who were impressed by the fact that he took the new world calmly. He was on a mission, greater than any surprises or wonders he might encounter. He appeared before the sixty nation committee composed of representatives of every nation now belonging to the United Nations. Some of the representatives were distinguished diplomats, some ambassadors, many were men whose names are known throughout the world. This school teacher rose to speak. He spoke quietly, factually, persuasively, commandingly. His words were translated into the five languages of the United Nations and thus all the delegates heard. No trace of



embarrassment was evident in his speech. He kept his poise, answered all questions politely and convincingly. He knew more about his people and the problem involved than any one of the sixty members of the committee or all of them put together. He got what he wanted.

This is the factor of consent given life in a world organization in which a lowly, obscure group of human beings could be heard. Here was no colonial administration making decision in its own interest. Here the world listened, was persuaded, and acted. Consent!

## II

The second aspect of peace deals with economic considerations. The first aspect, the political, dealt with the issue of power and its control by the democratic process. The second, the economic, deals with the issue of justice and its establishment by the democratic process. Political structures will fall if erected upon foundations of economic injustice. As a matter of fact, we cannot build the Kingdom of God upon unjust foundations.

Mr. Maurice Pate, head of UNICEF, United Nations Children's Emergency Fund, paid tribute to the Methodist Church. The ladies under the leadership of Mrs. Frank G. Brooks and Miss Thelma Stevens saved that great enterprise, when an economy minded administration planned to strike the contribution of our people to this great effort from the budget. Mr. Pate referred to the diseases of the tropics, particularly to yaws. This disease strikes a child and leaves it terribly crippled. Fifteen cents worth of penicillin will cure a child. But you must have the fifteen cents! There is such disparity in income that it is literally true, millions do not have the fifteen cents necessary to buy the required penicillin. When my daughter was tiny, the doctor said, "Appendicitis. Get her to Indianapolis at once! I will have the best

surgeon in the state waiting for her at the surgery of the Methodist Hospital." I drove that forty miles in thirty-five minutes. You see, I love my daughter. But other fathers who love their daughters as much as I love mine, but whose economic circumstances are different cannot call the best surgeon in the state. No, in some lands they cannot buy fifteen cents worth of penicillin. The per capita annual income of China is \$23; the per capita annual income of India is \$43; the per capita annual income of Great Britain is \$660; the per capita annual income in the United States is now over \$1500.

Our own economy is involved in the economic aspects of peace. Communist control of vast markets, heretofore open to us, means a contracting world market. Expanding trade with the free world is essential. The tariff question becomes a spiritual issue. But here again we face the competition of commodities produced in areas with lower living standards. This means that free men elsewhere with machines and technicians can put commodities into the world market at a price we cannot meet because they pay less for labor. The answer is a rising standard of life for all men everywhere. What of our surpluses when the demands of war have passed? Are we not dependent upon increased consumption throughout the free world? This means that Point Four was not only idealism but practical realism, that the whole program of technical assistance is not merely an altruism that stupid isolationists condemn, but sound self-interest that intelligent men understand. This means that economic problems have spiritual significance. The fluctuation in the flow of import demand may disrupt a neighbor's economy, which affects the home, the church, and the school. The amount of wool we import may be an economic problem here; it becomes a spiritual problem in Australia. Economic policies must be related to the good of all.

This is sound economics, a true expression of democracy, and is in effect the practice of Christian love. A great philosopher said, "Bread for myself is a material problem, but bread for my brother is a spiritual question."

Take a concrete situation: There are 80,000,000 cases of malaria in India today. One million die of malaria each year. The Indian Health Authorities and the Rockefeller Foundation estimate that with 23 million, not billion, dollars to buy jeeps, DDT and spraying equipment, matched by 23 million dollars of Indian labor and services, malaria can be eradicated in four years. Such an act, cooperatively undertaken and executed, will do more to win Indian friendship and block Russian imperialism than all the soothing messages by radio relative to the high standard of life in democratic countries.

Negotiation is fundamental to peace. Let a hard-headed American business man state the case. I quote Mr. Ernest T. Weir, Chairman of the National Steel Corporation of Pittsburgh:

"1. We have got to deal with communism and Russia—if not on a basis of peace, then on a basis of continuing hostile relations and, ultimately, war.

"2. Neither Russia and the Communist world nor the United States and the Western world can *win* the next war. That war—if it happens—can result only in mutual destruction.

"When the ultimate choice is between peace and war, when neither side can *win* a war, when *both* will be destroyed, it is a matter of simple common sense that everything should be done—nothing should be left undone—that holds the slightest possibility of bringing peace.

"Does this mean I believe in buying peace at any cost; in capitulating to Russia's demands; in surrendering our own positions? By no means! In my definition, there need be no appeasement in negotia-

tions; no sacrifice of any vital principle. Rather, if the United States should spearhead a *persistent policy of seeking peace through negotiations*, I can see a number of outstanding benefits.

"Communist China is a touchy subject. Eventually we are going to recognize her and deal with her in some way. For we have to live in the world as it is now. A Communist government has full control of China. China is too big a country; it has too many people—a population of 480 million—to be ignored for any length of time in world affairs.

"Eventually we must deal with a Chinese regime that we may not like, unless we propose to replace that regime with one we do like. To do that, of course, would mean war, and bear in mind that it would not be war with China alone but war with all of Asia. My only comment on that will be to repeat a remark made to me by Mr. Eisenhower during a conversation in Paris two years ago. He said: 'War with Asia would be endless and hopeless.'

"Trade is another thing which cannot be restricted indefinitely regardless of our wishes in the matter. With most other countries, foreign trade is much more vital than it is with us. They must have it to live and their living will outweigh tactical or strategical considerations in international relations on the political level. Historically, Japan has been largely dependent on trade with China. Unless we propose to support Japan indefinitely—which we cannot do—that normal trade relationship will have to be established again. Similarly, trade with China is highly important to the countries of Europe."

Personally, I have feared that recognition of China might be interpreted throughout the world as reward for aggression, and therefore to be refused at present. But when high-minded Americans call for signatures upon a pledge never to recognize China, serious economic questions arise.



We know that Russia holds that capitalism and communism represent irreconcilable forces. Thus Russia may be willing to allow economic conditions to deteriorate in certain areas to increase the misery of the people and thereby accelerate the demand for revolution and increase the susceptibility to communist teaching. Some commentators, enamoured of their own voices, too old to fight and lacking the intellectual equipment to think through such issues, summon us to a third world war. "Let's get it over," they say. This is close to treason, since the life of the nation may be forfeited in such ill considered and hasty policies.

Let me ask a pertinent question. Suppose every Russian in the world were to die tonight. Suppose the Kremlin walls were to disintegrate and become dust. Suppose Russia as a nation were to cease to exist, her military might disappear. Would our problems be over? Would security and peace be our lot? No, the spectacle of a world in part overfed and in large part hungry; a world with its differing standards of living; a world with millions who have never known the meaning of liberty; a world hungry, ignorant and diseased, would still be a restless, seething world. The revolutionary surge would still confront us. The world must be reborn.

### III

When we speak of rebirth, we face the third aspect of peace, the spiritual. Mutual trust is essential to community. When we speak of peace we are thinking of world community. This means the extension of mutual respect and mutual trust to the world. Without mutual trust, legal arrangements, no matter how perfectly expressed in charters or constitutions, cannot function. Better to make progress in mutual trust, facing one problem after another, establishing one precedent after another, "Line upon line, precept upon precept,"

than to confront differing nations in suspicion and in such an atmosphere seek to draft the ideal document. Charters that emerge from understanding are more likely to endure, since they express practice, than are charters composed of the compromises that represent as much unanimity as is possible under the conditions of disunity.

The world needs a new unifying force. Peoples can be united in the face of danger, and at times an enemy is such a unifying force. But an enemy cannot permanently unite. If victory is won, the enemy disappears and the unifying force is gone. In defeat, the fires of resentment are banked until they can blaze again in revolutionary movements for freedom. Class, race, and even nation are not adequate. The nation represents the most extensive unifying force man has yet achieved. But something more is necessary. It lies in the fact of a common family, in the brotherhood that flows from the proposition that there is a Father of us all. Thus the early Christians declared, "I believe in God, the Father Almighty." This is the basic spiritual fact that must be made known to man, the fundamental fact upon which peace ultimately rests. The Eternal, who keeps the stars in their courses, notes the sparrow's fall. He knows you, he knows me. Man's relation to God is personal, direct, immediate. Nothing stands between a man and the Eternal. Nothing can separate us from the love of God. This means that in all matters affecting our eternal welfare we are beyond the reach of any human dictator, we are not dependent upon any human institution. It means that every man is created by the Eternal and in His image, a being of infinite worth, a self-conscious personality, capable of distinguishing right and wrong, morally responsible, immortal, a Son of God. He is a person of awful dignity. Politically this means he is not only created equal, but is endowed with certain inalien-

able rights. He is endowed with them. They cannot be alienated. The state does not confer our liberties. It merely confirms them. They belong to us because we are sons of God. Thus we see in every man a brother, whether he be black or white, red, brown or yellow. This is a spiritual fact upon which all rests. I believe in God, the Father Almighty.

But the revelation of God in burning bush, in pillar of cloud by day, in pillar of fire by night, in prophet and seer, was not enough. The Eternal had to be seen in a Person to be understood. Ideas are meaningful for most men when beheld incarnate in other men. This God knew. It is our faith that God took upon Himself the limitations of humanity, so that we beholding Him might know Him. The ultimate became intimate. Perfection came alive in personality. The Word became Flesh. "He that hath seen Me hath seen the Father." "I and the Father are one." "I am the Way, the Truth, and the Life." God's truth is known! Speaking for God, Jesus

said, "Blessed are the peacemakers." In the last moment with His disciples before the Cross, He said, "A new commandment give I unto you that ye love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friend. He who would be greatest among you must become the servant of all."

Thus, the world mission of Christianity with its revelation of the law of love, revealed in a person; with its insistence upon the infinite worth of the individual; with its test of greatness dependent upon service; with its final judgment, "Inasmuch as ye have done it unto one of the least of these," is in fact the spiritual basis of peace. We need competent, convinced, consecrated laymen and lay women, who with the determination and the love that He revealed in the Garden will kneel in commitment, saying, "Thy will be done," and with the same sense of mission will rise to face even a Cross, if need be, that man may possess peace.

## ALUMNI NOTES

*(Compiled by Miss Elsie Olmstead. Please send news about yourself to her.)*

'14—We have recently received the current address of John Hardwick. (*Address: Knox Church, Morrisburg, Ontario, Canada.*)

'20—L. Clark French, formerly pastor of Dr. Jones Memorial Congregational Church, Scranton, Pa., 1947-55, is now serving the churches of East and West Taunton, Mass. (*Address: 184 South Walker St., Taunton, Mass.*)

'27—W. Frederick Addison is not the pastor of the First Church of Newark, N. J., as reported in the January issue of the *Bulletin*, but is presently serving as part-time minister of the Rugby Congregational Church, Brooklyn, N. Y., and is also engaged in lecturing on a recent visit to the Middle East, including the Holy Land, and missions and schools in Italy, Greece, Lebanon, and Israel. (*Ad-*



## The Alumni Bulletin

dress: 607 Clifton Ave., Newark, N. J.)

'36—Roland C. Marriott became minister of the Union Congregational Church of North Reading, Mass., on February 2, 1955. He formerly served the Union Church of Watertown, Mass., 1951-55. (Address: 152 Haverhill St., North Reading, Mass.)

'40—Ralph H. Kimball commenced his ministry with the Church of the Good Shepherd (Episcopal) of Columbia, S. C., on November 1, 1954. He served the Trinity Episcopal Church of Statesville, N. C., from 1950-54. (Address: Church of the Good Shepherd, 1512 Blanding St., Columbia, S. C.)

'50—Chesley H. Laite is now serving as pastor of the First Congregational Church of Saugus, Mass. He formerly was minister of the Congregational Church of Houlton, Maine, 1950-55. (Address: First Congregational Church, Saugus, Mass.)

'51—Walter C. Voll became pastor of the Presbyterian Church of Middle Island, N. Y., on February 1, 1955. He was formerly minister of the Presbyterian Church, Antrim, N. H., 1951-55. (Address: Middle Island, Long Island, N. Y.)

'52—Eric W. Bascom, Jr. pastor of the High Street Union Church in Newport, Maine, since 1951, has resigned to become associate minister at the State Street Congregational Church, Portland, Maine, effective March 1, 1955. (Address: State Street Congregational Church, State Street, Portland, Maine.)

'54—Many letters have been received from Bekisipo K. Dlodla by friends on the Seminary campus, in the city and throughout the state. We are happy to give "Becky's" present address so that other friends may write to him. (Address: Table Mountain Mission Station, P. O. Cato Ridge, Natal, South Africa.)

'54—David E. Wigley, pastor of the Congregational Church of Solon, Maine, since 1953, is now minister of the Congregational Churches of Winslow and Benton Falls, Maine. (Address: 36 Lithgow St., Waterville, Maine.)

### BIRTHS

ex-'46—Congratulations to Patricia and Walter Towle on the birth of a son, David Walter, on February 15, 1955. (Address: 61 East Putnam Avenue, Greenwich, Conn.)

'52—Congratulations to Jane and Dick Bailey on the birth of a son, Richard Kenneth Bailey, Jr., on February 24, 1955. (Address: Hadley, Mass.)

### ORDINATIONS AND INSTALLATIONS

'35—Ned B. McKenney was installed as sixth minister of the Central Congregational Church, Topeka, Kansas, on February 16, 1955. The council met at 4:00 p. m. to examine the candidate, followed by the installation dinner at 6:00 p. m., and the service of installation at 7:30 p. m. (Address: Central Congregational Church, Corner Huntoon and Buchanan Streets, Topeka, Kansas.)

'53—Dewey Augustus Peterson was ordained to the Christian ministry in the Union Congregational Church of Winthrop, Mass., on February 22, 1955. Parts in the service of ordination were taken as follows: Call to Worship, Rev. William D. Rowlands; Statement to the People, Rev. Thomas W. Kidd; Scripture Lesson, Rev. Harry P. Fogler II; Sermon, Rev. J. Burford Parry; Examination of and Declaration by the Ordinand, Prayer of Ordination and Installation, Rev. Earl Douglas; Charge to the Congregation, Rev. R. Ernest Bayes; Declaration of the Moderator, Mr. Arthur S. Browne; Charge to the Minister, Dr. Frederick W. Whittaker;

Benediction, Mr. Peterson. (*Address: Union Congregational Church, Winthrop, Mass.*)

ex-'55—John R. Branden was ordained to the Christian ministry in the Westminster Congregational Church, Spokane, Washington, January 30, 1955. (*Address: First Federated Church of Peoria, North Sheridan Road and Florence Avenue, Peoria 5, Ill.*)

## OBITUARIES

'90—John Moss Wathen died in Stoneham, Mass. on December 8, 1954. Mr. Wathen was born in Richibucto, New Brunswick, Canada, January 17, 1867. Before entering Bangor Theological Seminary he attended the University of New Brunswick and following his graduation from the Seminary he received the A.B. degree from Bowdoin College, 1892. Then followed post graduate work at Harvard University, 1892-93, A.M., 1893. On September 6, 1893, Mr. Wathen was ordained to the Christian ministry at Lisbon, N. H. He served as pastor in Lisbon, N. H., 1893-99; Claremont, N. H., 1899-1909; Biddeford, Maine, 1909-15; Somerville Mass., 1915-20; Woonsocket, R. I., 1920-36. In 1936 he retired from the active ministry and became pastor emeritus of the Globe Congregational Church in Woonsocket. He made his home in Blackstone, Mass., 1936-53. A serious fire burned his home and possessions in Blackstone on December 17, 1952, and he moved to Stoneham, Mass. Mrs. Wathen died February 22, 1953.

ex-'18—Charles Edwin Bodman, prominent Lubec banker, died in the Veterans' Hospital, Albany, N. Y., February 2, 1955, after a long illness. Mr. Bodman was born in Newport, Vermont, April 26, 1893. He attended Bangor Theological Seminary from 1915 to 1916. A resident of Lubec since 1917, Mr. Bodman had been employed at the Lubec Trust & Banking Company. He began his work with the bank in 1919

and in 1936 was made assistant manager. He was prominent in civic and church affairs, a member of the Congregational Christian Church, Washington Lodge, A. F. & A. M., Anah Temple Shrine, Bangor, American Legion, Scoutmaster of local Boy Scout troop for ten years, a member of the Chamber of Commerce, and President of the Men's Fellowship of the Congregational Christian Church. He is survived by his wife, Mrs. Beatrice Tucker Bodman, two sons, Milton T., of Columbia, Missouri, and Charles, Jr., of Boston, Mass., a sister, Mrs. Theodore Williams, Ravena, N. Y., and a brother, Clifton Bodman, of South Braintree, Mass. Funeral services were held at the Congregational Christian Church, Lubec, on Friday, February 4th, with the Rev. George R. Blue, '46, officiating, assisted by the Rev. Donald Stockford. Committal services were conducted by the Masons and American Legion at Lubec cemetery.

'30—Ronald Scott Irons died suddenly of a heart ailment on January 26, 1955. He had been a temporary clerk at the Internal Revenue office in Burlington, Vermont, and was stricken soon after arriving at work. Mr. Irons was born in Keene Valley, N. Y., August 16, 1903; ordained to the Christian ministry at Upton, Maine, May 23, 1933; summer pastor, Sherburne, Vt., 1930; pastor, Upton, Me., 1931-35; Craftsbury Common, Vt., 1935-37; in business for ten months; pastor, Coventry, Vt., 1938-40; St. Johnsbury Center, 1940-42; chaplain, U. S. Army, European theater, 1943-46; employed in business, St. Johnsbury, and Burlington, Vt., 1946-55, during which time he also did supply preaching in Vermont.

He is survived by his wife, Marion Messenger Irons, a daughter, Suzanne, a student at the University of Vermont, his father, the Rev. John Irons, of Cornwall, Vt., a sister, Mrs. Stuart T. Witherell, also of Cornwall, and three brothers, Dr. J. Gillam Irons, Bennington, Vt., Francis S. Irons, Williamstown, and David B. Irons, Carvers Falls, N. Y.



## CONVOCATION WEEK ALUMNI ASSOCIATION MEETING

The semi-annual meeting of the B.T.S. Alumni Association was held in Grace Methodist Church, Bangor, at noon on Wednesday, February 2nd, during Convocation Week. Luncheon was served by the ladies of the church to sixty-one alumni and guests. Clarence W. Fuller, '37, President, conducted a brief business meeting, following which he introduced Dr. Mervin M. Deems who first paid tribute to the excellent and devoted service through twenty-five years of Miss Elsie Olmstead, Secretary to the President. Speaking on the subject "A Great Institution Deserves a Great Alumni Association," Dr. Deems paid high tribute to the fine traditions of the Seminary's past and the rich heritage which is ours. He also expressed his confidence in the present program of the Seminary and in the prospects for its future. The genuineness and earnestness of Dr. Deems' remarks presented a real challenge to the alumni and friends of Bangor Seminary. Mr. Fuller introduced President Frederick W. Whittaker, '43, who spoke briefly concerning recent developments in the Seminary program. President Whittaker introduced Vice President Daniel W. Fenner, '51, to the group and told of the fine work Mr. Fenner is doing for the Seminary. Those present included:

- '16—Herbert Dixon
- '18—J. Albert Hammond  
H. Lincoln MacKenzie
- '19—Preston W. Pennell
- '22—Clarence H. Clark  
Cornelius E. Clark  
Albert B. Kettell
- '24—Thomas J. W. Cornish  
Arthur R. Macdougall, Jr.
- '26—William R. Riddiough
- ex-'27—Eric W. Bascom, Sr.
- ex-'29—John L. Brown
- '32—Manuel H. Snow
- '33—John H. Olsen

- '34—Alexander D. Loudon  
William R. Wright
- '35—Kenneth V. Gray
- '37—Kenneth Brookes  
Lewis A. Chase  
Raymond J. Cosseboom  
Clarence W. Fuller
- '38—Charles R. Monteith  
Linwood C. Potter  
Gordon H. Washburn
- '40—Gerald K. Wyman
- '41—Louis S. Thompson
- '43—Frederick W. Whittaker
- '45—Thomas H. Campbell  
George M. Hooten  
Frank R. Kelly  
Thomas C. Roden
- '48—Craig H. Richards
- '49—Robert A. Snelling
- '50—William E. Neth  
Robert H. Simonton
- '51—Francis B. Allan, Jr.  
Andrew B. Currier  
Daniel W. Fenner  
Norman D. Foss  
Robert Haldane, Jr.  
Frederick Robie, Jr.
- '52—Eric W. Bascom, Jr.  
Francis C. Hawes  
Ernest B. Johnson, Jr.  
David R. Ladre  
Everett A. Murphy
- '53—William P. Gray, Jr.
- '54—James A. Potter

## GUESTS

- Rev. Charles H. Asplin
- Mrs. Eric W. Bascom, Sr.
- Mrs. Eric W. Bascom, Jr.
- Mr. Ellison F. Beckwith
- Mrs. Thomas J. W. Cornish
- Dr. Charles Gordon Cumming
- Rev. E. Benjamin Currier
- Dr. Mervin M. Deems
- Rev. J. R. Duncan
- Rev. Earl Edgerly
- Mrs. Clarence W. Fuller
- Mrs. Kenneth V. Gray
- Mrs. Alfred G. Hempstead
- Miss Elizabeth Hempstead
- Rev. Robert M. Howes
- Mrs. Albert B. Kettell
- Mrs. Alexander D. Loudon
- Rev. Morrill O. Martin
- Miss Elsie M. Olmstead
- Rev. W. Raymond Ward

## BOOK REVIEWS

### THE LORD'S HORSEMAN

By *Umphrey Lee*. Abingdon Press, 1955.  
220 pp. \$2.75.

This is the story of one who "strove first to save men's souls, then to save their bodies." "The only excuse for this book," says the author, "is that it deals with Wesley the man in the light of Wesley's own century." Dr. Umphrey Lee is Chancellor of Southern Methodist University and was its President from 1939 to 1954. This volume is a re-issue and a revision of a best-seller of 1928. In it the reader will find not only inspired religious biography but competent social history of the eventful 1700's.

John Wesley's life spanned 88 years. His master passion was the pursuit of "holiness" for himself and for others. "I look upon all the world as my parish," he said, as he travelled by horseback 4,000 miles and preached 800 sermons each year. Seeking to create a disciplined brotherhood which would transcend denominational differences, he remained personally loyal to the Church of England but was the founder of a new and great denomination called Methodists. Wesley was preacher, pastor, theologian, author, politician, scientist, educator, social reformer, and amateur physician. Yet he prescribed for his epitaph these words, "God be merciful to me, unprofitable servant!" Modern Christians will be shamed and challenged by this fascinating account.

FREDERICK W. WHITTAKER

### OUR CHRISTIAN BELIEFS

*The Christian Education Press. 92 pp.*

This is a small paper-covered handbook, bearing no author's name, but evidently written to answer a wide need. It is an attempt to state the essentials of the Christian faith without reference to sectarian creeds. It succeeds admirably in presenting a brief compendium, which for all its wide appeal, does not succumb to the temptation to be popular, and thereby too superficial. I can urge its wide use by pastors as

a brief statement to be given to prospective church members, and to help lay people to become familiar with their faith.

ANDREW BANNING

### AMERICA'S SPIRITUAL RECOVERY

By *Edward L. R. Elson*. Fleming H. Revell Company, 1954. 189 pp. \$2.50.

This is an account of the spiritual change that has taken place and is taking place in America, written by the man who is minister of the National Presbyterian Church of Washington, D. C., and counts President Dwight D. Eisenhower as a member of his congregation. It charts the change from the post-war years of moral and spiritual degradation to the present recovery of the sense of the spiritual foundations of our social and political life. It challenges the American people to follow the leadership of the President, both in his personal religious devotion, and in his sense of a high mission and responsibility, which cannot be fulfilled without divine aid.

Many of the facts recorded are both interesting and important. The danger with a book of this type, however, is that it leads too easily to a glorification of our spiritual improvement. One has the feeling that the facts recorded are too external, and almost too bulky, such as the number of crimes committed in a twenty-four hour period, and the numbers now listening to revivalists or popular television leaders. And there is lacking, in my estimation, a deep sense of humility for our national sins, which are not listed on the criminal records. But undoubtedly the book tells a story that is worth pondering and evaluating.

ANDREW BANNING

### TREASURY OF PHILOSOPHY

Edited by *Dagobert D. Runes*. The Philosophical Library, Inc. 1,280 pp. \$15.00.

An initial impression of miscellaneousness remains after hours of random, sam-



pling, reading, the variety ever richer with each added hundred pages. Containing biographical data on nearly four hundred writers, with a summary of the thought of each, and with one selection from his work, the unusual volume is a combination of dictionary, encyclopedia, anthology.

Some selections are freshly translated, some now appearing for the first time in English, affording a measure of justification for the excessive price.

The volume is liberally studded with real gems of thought, but the selections are much too short to warrant use of the book as a source book for courses in philosophy. Short summaries, however competent, and brief excerpts, however well chosen, have but little value in arousing philosophical interest.

Disputing taste is idle, but many readers will surely regret some selections, such as taking Hell Fire to represent Origen, instead of his statement of the best way to arrive at a philosophy, or taking Ralph Barton Perry's analysis of love instead of his statement exploding the ego-centric predicament. Other choices, for example those to represent Feuerbach, Lenin and Gandhi, will be enthusiastically commended. And the continuous text of the Golden verses of Pythagoras will help banish the impression, derived from scattered fragments commonly read, that this scientific and religiously-minded thinker was the founder and head of a crackpot cult.

The pages of reference often fail to give adequate location of the sources. Even rapid scanning detects numerous errors, Persia for Persia on p. 959, that Leibniz devoted much energy to a plan for *revision* of the Christian Churches should have been *reunion*; and "John Chapters 3-16" on p. 414 should be John 3:16.

MARION J. BRADSHAW

#### REDISCOVERING PRAYER

By John L. Casteel. Association Press, 1955. 242 pp. \$3.50.

In a persuasive way the author communicates the compelling attraction of prayer to the Christian who is in earnest. Since the sort of life most of us lead, the clergy not excepted, makes daily praying almost impossible this book, by showing the way, can be very helpful. Non-techni-

cal in character the book may be recommended to laymen who are confused about prayer, and pastors will find homiletical insights and helps in every chapter. Prayer begins with our relation to God, but it also has to do with certain human conditions, as Dr. Casteel recognizes. After analyzing the various kinds of prayer he suggests certain patterns of prayer, recommends devotional literature and shows how real praying is a communal act,—or at least, expression. Not all books on prayer are helpful. This one is.

MERVIN M. DEEMS

#### THE AMERICAN COLLEGE CHAPLAINCY

By Seymour A. Smith. Association Press, 1954. 180 pp. \$3.75.

For anyone interested in the college chaplaincy, this book is a definitive study. The author has written a "once-and-for-all" examination of his subject.

Dr. Smith's case is presented primarily by inductive treatment and as such indicates the full scope of his research. A serious attempt is made to analyze the training, duties, problems, and responsibilities of the chaplain with a glance at the present and a view toward the future.

In his conclusion the author forecasts that the college chaplaincy will grow, will become more effective, and will become a vigorous religious force on the campus of the majority of independent and church related colleges and universities.

DANIEL W. FENNER

#### TOMORROW IS TODAY

By James H. Robinson. The Christian Education Press, 1954. 127 pp. \$2.00.

It is important that representatives of America's minority groups should visit the world's peoples and interpret America to them, and convey the anxieties and misunderstandings of these peoples to us.

James H. Robinson is such a representative and his book, *Tomorrow Is Today*, indicates that he has fulfilled his mission well. The integrity of his approach and

the skill with which he penetrates to the heart of the continuing problems of America's relationships with the disadvantaged nations gives ample evidence of the appropriateness of his being selected to deliver Yale University's "Beecher Lectures" for 1955. This book could well be used as the text for an adult study on Missions in the modern world.

LEONARD M. SIZER

### THE LIFE AND MINISTRY OF JESUS

By Vincent Taylor. Abingdon Press, 1955. 240 pp. \$3.00.

One of England's most distinguished New Testament scholars, who has spent many years in the study of the Gospels, has now written a life of Jesus. Vincent Taylor's latest book, *The Life and Ministry of Jesus*, is an expansion of his essay of the same title in Volume 7 of *The Interpreter's Bible*; and from one point of view his commentary on Mark (*The Gospel According to St. Mark*, London: Macmillan, 1953) is a still further expansion of his *Life*. Anyone who has read the commentary need not read the *Life*; but there should be many Christians—ordained and unordained—who will not read the commentary but who ought to read the *Life*.

Doctor Taylor has written a book for the reader who is not particularly interested in knowing arguments pro and con, and in being informed as to the steps which the author has taken in arriving at his conclusions. He has written rather a summary, after many years of study, of what appears to him to have been the general outline and progression of the earthly life of Jesus. Relatively little is said about what Jesus taught. The emphasis is rather on what Jesus did, on reactions to him, and on Jesus' own reactions to the various responses made to him. The author sees no alternative to speculating with regard to the psychological make-up of the Lord. He is aware of pitfalls, but believes that the historian must progress willy-nilly.

This will be a very helpful book to those who will read it along with, and not in place of, the Gospels.

BURTON H. THROCKMORTON, JR.

### THE BIBLE AND OUR COMMON LIFE

By Huber F. Klemme. The Christian Education Press, 1953. 123 pp. \$1.75.

This book deals with a subject that is very much in the limelight of Protestant concern these days: Christian social action. The purpose of the author is to show that the Biblical bases of our faith demand social concern and action, and he demonstrates his thesis in ten well-documented chapters. The point is well made and the book should serve a useful purpose, not only for inspirational uses, but also for study and discussion groups. At the end of each chapter there are suggestions for study, discussion and action that will prove useful to youth fellowship, social action committees and Bible classes. The author is executive secretary of the Commission of Christian Social Action of the Evangelical and Reformed Church.

ARLAN A. BAILLIE

Bangor, Maine

### A DICTIONARY OF PASTORAL PSYCHOLOGY

By Vergilius Ferm and Others. Philosophical Library, 1955. 336 pp. \$6.00.

If a minister wants a book of definitions of psychological terms he will find this dictionary valuable. Those who wrote the book selected from the general field of psychology items of interest which often come to the attention of the minister. Terms such as sensation, perception, emotion, and instinct are often vaguely understood. One of the purposes of this publication is to provide succinct and accurate definitions of these words so that vagueness may be dispelled. This aim the book achieves.

Six contributors besides Ferm have had a hand in the volume. They have written articles on the following subjects: the minister and his books, the preparation of sermons, how to handle money, and other matters related to a pastor's life and work. It is doubtful whether many will find helpful the limited treatment given such subjects.

WALTER L. COOK

Bangor, Maine



THE PURE IN HEART

By W. E. Sangster. Abingdon Press, 1955.  
254 pp. \$4.50.

This is a book I might not have read if I had not been asked to review it. Yet I am genuinely glad that I did.

The author is an English Methodist preacher, which in part accounts both for the subject matter and the style of the book. He begins by tracing the idea of the holy, "from the dim twilight of pre-history through the Testaments to the birth of the Christian Church," and leans heavily on a book many of us will remember, *The Idea of the Holy*. He deals with canonization in the Roman, Eastern and Anglican churches, and is eminently fair to all of them. He claims that Protestantism, too, has its saints, though undefined. The last half of the book deals with a portrait of the saints, and tries to establish what all have in common.

The thesis of the book is that the church needs saints, that sainthood is for all, and not for the few, that sanctification is the work of the Holy Spirit, and that "The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, and temperance."

The theme is important. The preacher will find the development helpful. He will also find many illustrations from the biographies of the saints for sermonizing. In fact, it may be proof of human perversity that the recitation of the virtue of the saints at length became tiring.

CLARENCE W. FULLER

Melrose, Massachusetts

STOLEN LEGACY

By George G. M. James. Philosophical Library, 1954. 190 pp. \$3.75.

The avowed aim of the author is to establish better race relations in the world. This he proposes to do by showing that the true authors of Greek philosophy were not the Greeks, but the Egyptians, and that the praise and honor bestowed upon the Greeks by the world should be showered upon the people of North Africa. The author marshals a mass of data, all of which should be convincing. However, at times his conclusions are set on seemingly weak foundations. For instance, he describes the turmoil and chaos of the period commonly assigned to Greek philosophy (640-322 BC). Then he seeks to prove that inasmuch as it was an era of war and tension, hence not an era conducive to creative thought, none could have occurred. He also concludes that the Egyptians were the first to civilize the Greeks, and were their teachers; that the Memphite theology of the Egyptians was the basis of Greek philosophy; that the African continent laid the cultural foundations of modern progress.

Granted the thesis, it is extremely difficult to see how it can become a *modus operandi* of social emancipation for the negro, as is claimed by the author.

ROBERT H. SIMONTON

Skowhegan, Maine

## ANNOUNCEMENTS OF THE SEMINARY LIBRARY

Some of the recent acquisitions:

### *Bible Study*

BECK, D. M. Through the Gospels to Jesus  
FARRER, AUSTIN. A Study of St. Mark  
JEREMIAS, JOACHIM. The Parables of Jesus  
JOHNSON, GEORGE. Secrets of the Kingdom  
ROBINSON, GEORGE. The Book of Isaiah

### *Biography*

MARSHALL, C. A Man Called Peter  
ANDERSON, ERICA. World of Albert Schweitzer

### *History*

BOUQUET, A. C. Everyday Life in New Testament Times  
COFFIN, HENRY SLOANE. A Half Century of Union Theological  
Seminary  
DAVIES, J. G. Daily Life of Early Christians  
GOODALL, NORMAN. History of the London Missionary Society  
WILLIAMS, GEO. (Ed.) Harvard Divinity School: Its Place in  
Harvard University and in American Culture  
MCNEILL, JOHN T. Modern Christian Movements

### *Pastoral Theology*

MacLEOD, DONALD. Here Is My Method  
JOHNSON, PAUL. Psychology of Pastoral Care  
SCHNUCKER, CALVIN. How to Plan the Rural Church Program

### *Practical Theology and Worship*

APPLEGARTH, MARGARET. Men as Trees Walking  
FERRE, NELS. The Sun and the Umbrella  
FULTON, MARY BETH. Moments of Worship  
REID, A. C. 100 Chapel Talks  
REST, KARL H. A. When Stones Hurt Your Feet  
SARGENT, JOHN H. 77 Parable Talks to Young Folks  
WALLIS, CHARLES (Ed.) Worship Resources for the Christian  
Year  
WELLES, KENNETH B. Children's Sermons

### *Prayer*

CASTEEL, JOHN. Rediscovering Prayer  
DAY, GARDINER. The Lord's Prayer  
LAUBACH, FRANK. Channels of Spiritual Power  
MARSHALL, CATHERINE (Ed.) The Prayers of Peter Marshall

CHARLOTTE M. TORREY, *Librarian*



# 1955 ANNIVERSARY PROGRAM

## JUNE 5, 6, and 7

### *Sunday, June 5th*

4:30 p. m.          Baccalaureate Service. The Chapel.

### *Monday, June 6th*

7:00 p. m.          Testimonial Dinner honoring Dr. Charles Gordon Cumming. The Bangor House.

### *Tuesday, June 7th*

9:30 a. m.          Annual Meeting of the Alumni Association, Bangor Theological Seminary.

11:00 a. m.          Joint Meeting of the Alumni with the Bangor-Brewer Ministers Association. Dr. Marion J. Bradshaw will present Maine in picture and verse.

12:30 p. m.          Alumni Luncheon. The Commons.

8:00 p. m.          Graduation Exercises. All Souls Congregational Church. Address by Dr. James Wills Lenhart, Minister, State Street Congregational Church, Portland.

